

THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

He hath sent me...to preach deliverance to the captives...to set at liberty them that are bruised.

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JUNE, 1872.

NO. 6.

AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

NORTH CAROLINA.

An All Night Contest with Superstition.

DUDLEY.

A few nights ago, after the close of our own service, I stepped into a church controlled by a colored minister. The regular preaching seemed to be over, and they were holding prayer meeting. I paused a moment to watch the excitement. Some of the leaders fearing lest my presence should dampen the excitement, and weaken their influence, selected a picked man and sent him to watch me.

Knowing that I protested against the substitution of such excitement for virtue and religion, he wished to make a demonstration for my benefit, and turning to the congregation he cried—"Shout!" At that half the congregation jumped 'as high and 'shouted as loud as they could. Some of the women ran through the church on top of the pews, jumping from one to another with the alacrity of an acrobat. They went on with their exercises as they had planned them, and, as is frequently the case, *kept them up all night*. For once I spent the night with them, going from one to another, and reasoning with the leaders against such heathenish customs. I did it kindly, but faithfully, though to no purpose.

NEW INTERPRETATIONS OF SCRIPTURE.

During the night, however, I learned

several new modes of interpreting Scripture with peculiar illustrations. Among other texts explained, it was shown how the sinner must "die unto sin" and be "born again." The example was a young woman. She continued shouting at the top of her voice, though what she said you could hardly make out. Soon the crowd formed a circle around her, and began singing some very quick tunes, as loud as they could. Then they commenced a dance which with all the confusion and excitement possible, they kept up until the nervous system of the subject could hold out no longer, and she sank in a syncope. This is the common practice in their meetings, and I was informed that it was called "dying unto sin." This swoon sometimes lasts for several days, according to the degree of exhaustion, but when recovery comes *that* is being "born again." I tried to explain the true meaning of that text, but was considered a skeptic, and the proud reply was, "You do not believe in being born again!" In the morning I saw this poor creature, still unconscious, held up by one on either side, carried out of the church to her miserable home, there to be sung, prayed and shouted over till she recovered.

I tried to explain that an intelligent study of God's word brought light about conversion. They repulsed the advice as proudly as the Jews turned upon Christ in the temple.

"Was not Peter an ignorant fisherman, and did not he understand God's word—the Spirit teaches us." And here let me remark that since the *restraining* power of the Gospel is being discovered, the eagerness to learn the Scriptures so marked for the first years of freedom, is much abated, and dreams and traditions are often preferred to the word of God.

I spoke of the error of holding meetings all night; but was met with the reply:—"Did not Jacob wrestle all night with the angel!"—nor could we convince them that the case was not parallel. I tried to show them that it was the duty of a church to keep free from corruptions; and of ministers, and leaders, to insist on morality and virtue. "Let the tares grow with the wheat" was the reply—and the disposition seemed to be to sustain and protect errors, rather than learn the truth. I have but opened one leaf of this chapter of depravity. I have not overdrawn the picture, on the contrary, I might darken it without intensifying the colors.

But there is also a brighter side. Once in a while there can be found humble truth-seekers among the colored clergymen. And when we have gotten congregations from under the influence of their leaders, and organized a Church that can be controlled, they drop their errors, and make rapid progress in the right. I am aware that some persons have hopes of reforming these people through their present leaders, but I look for such elevation only when the schools planted by the benevolence of the North, shall have trained young men to preach the pure word of God, as it is, and this to a great extent in new organizations.

Yours, JOHN SCOTT.

• Letters from Miss Douglass.

ALAMANCE, March 30, 1872.

You will see by my report that I have had a small school this month. Old settlers say that they do not remember

such a March as this has been. A heavy snow, which came the first week of the month, lay on the ground more than a week before the weather became warm enough to melt it, and the weather has continued bad until this week. The wheat crop about here was so much injured last year that it has been a hard winter for the colored people. Many of them had very little of anything to sell with which to buy clothes. They raised some cotton, and many are staying at home spinning for their clothing.

The attendance on our meetings and the Sabbath School has also been small, but the Lord has been with us.

There are some in all our meetings who by their tears and prayers show that they are seeking the pardon of their sins. Our school prayer-meetings have been seasons of interest. I have enjoyed them more than the more public meetings because it is easier to have them orderly. It has always been thought here that a converted person must wait some months to "get strong," before taking any active part in meetings. I spoke against that idea last year, but did not seem to convince the people that that was not the best way.

This winter I have had no occasion to say anything about it for the converts have gone to work immediately in the vineyard, and have thus sustained the meetings when the bad weather has kept the older Christians at home. Except in two or three instances, there has been nothing of the "bodily exercise" by the "mourners."

Sabbath before last two in our afternoon meeting, and four in the evening, rejoiced in the hope that their sins were forgiven. One more says Jesus met him on his way home that evening. He is a very intelligent man, and has done more for the school than any other one since I came here. He has been a constant attendant at Sabbath School, but has resisted the strivings of the

spirit until quite recently. As he left me on that Sabbath eve he said, "Pray for me; I am a lost man." He had been praying for himself for nearly three weeks, and had repeatedly asked the prayers of others. That night he told me he was going home to set up the family altar, and to try to serve God whether he gave him any joy in the work or not. He went a little way, and then knelt to pray, and he says: "I can never tell any one the joy that came into my soul." I think he will be a great help to the church here.

I received this week \$43.19 from a class in the C. Sabbath School at Middlebury, Vt. Please acknowledge it in the *Missionary*.

Yours truly,
E. W. D.

"The Bibles and Testaments I gave away as fast as my scholars were able to read them. Many of them are in daily use in my school, and as we have had very little preaching, I have felt that it was the constant study of God's Word, which has led so many to begin a new life.

"Our Sabbath and day scholars became first interested, and their influence is bringing in others. I have felt that God is thus blessing His own truth, and though such constant wear has made many of the books look old, I can not but feel that the donation was well invested.

"There were forty at prayer meeting last evening, though it is now a very busy time, and but one who comes lives within a mile. One young lad "professed." Many others were "mourning." One old man was kneeling all the evening, and quietly praying that God would have mercy on his soul. In our Young [People's Meeting, after school to-day, I gave leave for any who wished to become a Christian to pray. One little girl, seven years old, prayed God to forgive all her sins against her

"father and mother, brothers and sisters, and uncles, aunts, and cousins, and everybody, and to have mercy on her, and give her a new heart."

"We have had preaching here but two Sabbaths this year."

BEAUFORT, April 13, 1872.

Dear old uncle John Bell died last Sabbath morning. He was a poor crippled, infirm man, in whom all the teachers who have been sent here by the Association have taken much interest on account of his childlike faith and consistent piety, as well as on account of his helplessness. He gladly heard the Master say, "It is enough; come home."

On Saturday he said: "Daughter, I shall cross over, next Sabbath morning. Bless the Lord." He seemed overjoyed with the prospect before him, and continued to praise God with a loud voice while his strength lasted. All his old friends will rejoice to learn that Uncle John is where "they hunger no more." When I visited his cabin I always felt more vividly than I can describe the contrast between his dark and smoky hovel and the prepared mansion, of which he always spoke with rapturous joy. He prayed a great deal, he said, for his friends in the "Norf."

Not a few of the readers of the *American Missionary* have felt an interest in this poor Lazarus.

Very truly yours,

MRS. B. Y. MESSENGER.

WILMINGTON COLORED SCHOOLS.—On Friday, 29th inst., we had the pleasure to attend the examination of the colored schools, under the charge of Mr. H. B. Blake. There were present a number of prominent citizens. The exercises were conducted by the teachers, each class taking its turn as upon ordinary days. We cannot express in words our admiration of the system and the marked improvement of the children, who a few years ago clammored for knowledge, filled these same rooms, almost entirely igno-

rant of the alphabet. Now, these children may be compared favorably with any schools, white or colored, anywhere. We were amazed at the correctness of the answers and the promptness with which they were given. Any boy or girl who leaves this school after two or three years, must possess more knowledge than under the old system could be imparted in ten years.

Altogether, the examination places beyond doubt the capacity of the colored children to learn. How any one, after an unprejudiced examination into the matter, can doubt it, we can not understand.

A few remarks were made by the friends of the school after the close of the exercises, and everybody went to their homes convinced that the prosperity of our State and city demands a most extended free school system.—*Wilmington (N. C.) Post.*

FLORIDA.

MONTICELLO, MARCH 30, 1872.

As the warm weather approaches, our school not only increases in numbers, but the scholars are more punctual in their attendance; very few coming late.

Until the first of March there have always been two schools in this place, one taught by a colored lady and my own. The School Board then united the two in one, and a gentleman was given the charge of both, which removes a great deal of care and responsibility from us. The school now numbers 173 scholars, with an average attendance of 133.

Although somewhat relieved in the school-room, I feel that my labors for the freedmen have increased rather than diminished, inasmuch as the cause has sustained a great loss in the death of Mrs. R. C. Loveridge of this place.

In all my efforts for the improvement and instruction of the people, Mrs. Loveridge has ever been ready with her sympathy and counsel to lend a helping hand.

In the fall of 1863 she left her pleasant home near Syracuse, N. Y., to become a teacher among the, then, recently emancipated slaves. Two years she labored in Fernandina, Fla., and there

contracted the disease which has slowly but surely transferred her from earth to heaven; having therefore been obliged to live in the South, her labors for the freedmen did not cease at the time of her marriage. During the three years she lived here, she not only encouraged the work of education, but has in numberless ways aided the cause by personal effort. The people feel they have lost one of their best and truest friends.

She was the only Christian Northern lady in the place, and though deprived of all society save that of a few, because of her sympathy and labors for the colored people, she found great pleasure in serving her Master.

Her last days were truly her best days; she patiently suffered all the pains of body the Lord saw best to afflict her with, and rejoiced that he was so merciful to her. As she grew weaker day by day her faith grew stronger, and she talked of going home as calmly as if about to take an earthly journey. She passed away peacefully and triumphantly, February 16th.

ALICIA S. BLOOD.

WAY POINTS OF PROGRESS,

Having just returned from an excursion to Florida, by the Atlantic Coast route, I am able to state some facts encouraging to those engaged in the work of instruction and religious labor in the late slave States. Though the general aspect of the country is too plain a record of the desolating tendencies of the late "peculiar institutions," yet the marks of substantial progress in the rural sections, in new fences and more comfortable farm houses, and in the enlarging areas of cultivated lands, show a "reconstruction" independent of national or state politics. The cotton crop of last year, at least 3,000,000 bales, selling on the plantations at 18 cents a pound, is a more valuable crop in the aggregate than was ever realized in the

days of slavery. I am advised by intelligent planters that the laborers, mostly freedmen, generally adhere to their contracts in gathering the crop, as well as in its planting and culture. Sugar and rice are cultivated perhaps to a less extent than before the war; owing probably to the severity of the labor, and the malarious atmosphere, incident to their production. But these industries are not likely to be neglected while from one to two tons of sugar are obtained from an acre, of the value of from two to four hundred dollars. What are known as hammock lands in Florida (that is, lands above the prevailing drowned swamp bottoms), needing no draining, are destined to be specially profitable in long staple or Sea Island cotton, sugar and tropical fruits. But the limited breadth of these lands in Florida, as compared with the low swamps, will greatly enhance their value.

I have not space to notice in detail the manufacturing industries, such as cotton mills, lumber mills, flouring mills, iron works, and mechanical establishments, that are springing into being, and by skilled and unskilled labor are being operated with large profits in many parts of the South. Desolate as the aspect may seem, the germs of a new life are recognized by careful observers.

Leaving these material interests, so essential to the substantial success of education and religious culture, I note as a grand triumph of benevolent and missionary enterprise, and substantial patriotism, the establishment in some of these States of a system of public schools, available to all classes and conditions. The report of the Superintendent of Public Instruction in Louisiana, just published, showing the practical success of mixed schools is of more interest to the rural districts than to the cities. In the cities, no great additional expense is incurred by separate schools for whites and for colored scholars; but among the scattered population of the

plantations there is an economy in mixed schools essential to their very existence. The public schools of Georgia are placed under the supervision of county commissioners, and the same teachers are, in many instances, employed, that were so employed under the Freedmen's Bureau, or the American Missionary Association. [Unhappily, politicians have diverted the school fund to other purposes, and in most places left the teachers unpaid.—Ed. A. M.]

In Augusta over 800 colored children are being taught by 11 teachers, paid by public taxation. As in Louisiana and other States the number of colored children in these public schools equals or exceeds the whites.

In Florida the system is essentially the same, but has been greatly embarrassed the present year by the legal controversy of the citizens against the ruinous taxation imposed by the State. But the court having adjudged the taxes legal, the difficulty will probably be removed.

Of the 2,000 colored children attending public and society schools in Charleston, S. C., most of them are charged a tuition of from 60 cents to a dollar a month, as I was told. It is encouraging that so many attend these schools so burdened with special charges. When the State recovers from its bankruptcy, this special objection in its school system will doubtless be obviated.

In the matter of religion, those who look on the colored people of the South as a sort of "Heathen Chinese," or fetish African idolators, under-estimate both their intelligence and character. The old colored churches, which, in the large towns were numerous before the war, have survived to a better purpose than many churches of white people, who act as conservators of the old slaveholding theology, and fail to recognize God's hand in the judgments of the war.

I met a Professor L——, now settled as a Presbyterian clergyman at M——,

Ga. I asked him if he was connected ecclesiastically with the Presbyterian Church at the North? He said, "No, nor could he be while he was asked by that Church to confess that he had committed sin by the former holding of slaves." With him, and the Southern white churches who accept his ministry, Northern Christians can have no union, unless human slavery, by the grace of God, is admitted to *have been* a divine blessing. And this man too, was born in the State of Maine!

But there is no such trouble with the old colored churches. They are true as steel to the doctrines of liberty. Among these churches, the African Methodist Episcopal Church seems to have the most regular and conservative organization. The colored Baptist churches are numerous, zealous and enterprising.

The missionary churches planted at the South since the war, are not without their office and usefulness. The Methodist Church North have sent missionaries into many of the principal towns, who have established churches, that will meet the wants of the increasing colored population—while as by other intelligent missionaries, aid is given to the cause of common and higher education.

The American Missionary Association in connection with the Freedmen's Bureau has not only made the education of the freedmen possible, but to a larger extent than is appreciated at the North, an accomplished fact. The missionaries who have formed churches and are laboring with them, are the local props and support of a system of education in the higher departments of knowledge. It is through their aid and influence that the young men of African descent are to be gathered to the classical schools and seminaries, the results of whose education will put this class of the population on the basis of self-support, and so develop free and enlightened communities.

Yours truly,

JOHN M. STEARNS.

GEORGIA.

Our last Magazine contained some account of the revival at Atlanta, from the pen of Mr. Ware. A recent letter from Mr. Francis gives some further particulars. His letter is dated May 9th.

The cloud of mercy had been hanging over us for months, and a few drops of mercy had fallen; now the shower of divine grace has come, and at our meeting last night nearly fifty manifested the deepest concern, and bowed at the altar, while every believer in the house bowed with them, leaving only two persons in a congregation of about two hundred, who did not kneel at the throne of grace. Many of those who are seeking salvation are among the strongest and most hopeful of our congregation, and some are among those who have made the stoutest resistance to all better influences. The work seems to be gaining in breadth and power, especially among the children, many of whom have already chosen Christ. Bro. Rogers of Macon is spending a few days here, and his labors have been greatly blessed, as they have been in his own church. Our hearts are filled with joy and we hope for greater things, making as yet no estimate of results, so far as the number of conversions is concerned.

Do pray that wisdom and grace may be given us to reap this harvest, which never seemed so precious as now, when it seems all ready for the ingathering, and pray that this little church which has struggled and watched so long may be greatly built up and advanced. If our good friends who have given and prayed for this work could be present and see the results, we know they would rejoice to have participated so directly in a service for the Master, the effects of which are likely to be so far-reaching, and they would not be weary in well doing.

Very truly yours,

C. W. FRANCIS.

KENTUCKY.

Rev. J. G. Fee sends a few cheering words from Camp Nelson. He says:

"This land will open to us abundantly, among whites as well as colored." Rev. Gabriel Burdett has just ended a most valuable service on the subject of temperance, in Garrard county. They have had a county election. Prohibition did not succeed, but will, doubtless, in the next effort. White men who are good judges told me no man in the county spoke with such power and effect as Bro. Burdett did, to immense audiences, white and colored. White men, many of the best men in the county, opened to him the Court House and their churches, and welcomed him to their tables.

A REMINISCENCE.

WANT—FAITH—RAVENS.

Many of our readers will recall the name indicated by the initials at the close of this letter. The writer is now among the heathen on the other side of the globe, as a missionary of the American Board. The letter is interesting, not only as a reminiscence of the early days of self-denying effort among the Freedmen, but as an illustration of the way in which God sustains His people in their toils and trials for His name's sake.

"Two chickens, half a ham, 1 lb. dried fruit, one pie, two turnovers, one jar of yeast."

These were the words that caught my eye, on an old yellow sheet of paper, in which were pinned up some skeins of silk, for which I was rummaging my trunk yesterday. What prosy matter of fact words they seem, but how they set the blood stirring within me!

It is well nigh seven years since the old rickety stage carried me along with a friend through the valley of the Shenandoah, and set us down in front of a humble little cottage in Lexington, Va. After getting rid of our poor hostess, whose husband had run away to avoid Confederate conscription, and whom she

was now rejoining in the West, we settled down to housekeeping and work—a little party of three. Our quarters consisted of three habitable rooms, and two little leaky outside places. There were two separate schools to be taught, and I was voted housekeeper. When we had paid for the few articles of furniture and our rent in advance, there were very few dollars left in our hands, and not a grain of credit could we think of asking. They would scarcely sell to us for cash; in some cases we were refused altogether—a certain lady, for instance, declaring that she would rather starve than sell any of her milk to Yankees. We had a little flour in the bottom of a barrel, and a little salt pork, and, as I said before, a very little money; but we were a very happy party, quite indisposed to worry about anything. There was no bank in the place, or a cheque from the A. M. A. would soon have relieved our wants; but there was no way to reach us, except by Adams's Express, through which we daily looked out for a parcel of greenbacks. We parted with the last ten cent bill to pay for a loaf, for our barrel of meal had now failed entirely; but the colored people were buying primers, and their twenty-five cent bills came in most conveniently. But there came a morning when even these failed. I had used up the last fragments of food for the breakfast table, and there was literally and absolutely nothing in the house to eat, and not a cent in any of our purses.

My two friends prepared themselves for school, bright and cheerful, as usual. I escorted them to the door, and observed, at parting, "I hope you are aware that there is nothing in the house for your dinner." They laughed, but did not seem impressed with the fact, though I foreboded that some three or four hours later they probably would be. I went about my little tidying up matters in the house, leaving the dinner to care

for itself, and feeling that, in some way or other, we should be provided for. Scarcely half an hour had elapsed since their departure, when a knock came to the street door, and, opening, lo! a colored man, arrayed in smiles, with a live chicken dangling in each hand, a present, as he said, for me and my friend, Miss B. I let him carry them into the smoke house, and thanked him, though I scarcely knew how. He had not been long gone when there came a woman with half a ham, ready cooked, and before she had well departed, came a child with a pie and turnovers!

My people came home hungry, and found the table spread with a goodly supply, though no chicken was killed for a long time.

The next day contributions still flowed in, and for two weeks our larder was abundantly supplied with bread, cake, cookies, milk, cream, and many other things. It seem delightful not to know from day to day what our food was to be, but only that, as the ravens brought it to Elijah, so it would be brought to us. Nor did the supply diminish until the long looked for parcel of greenbacks appeared. Yet, to this day, those dear people have never known of our need.

O fear the Lord, ye His saints, for there is no want to them that fear Him.

They were what the world would call trying days at Lexington, for we were hooted at by day, and cursed by night; we were outcasts from the society of our white fellow-creatures, and treated as the offscouring of all things; but, as I look back, they seem to me almost the sweetest days of my life.

J. A. S.

Broosa, March 13th, 1882.

Rev. J. B. Reeve, Theological Professor in Howard University, gives an interesting account of the progress of that department. Under date of April 22, 1872, he says:

HOWARD UNIVERSITY, }
Washington, D. C. }

Our work here is prospering beyond all expectation. We have many evi-

dences of the Divine favor—not the least of which is the harmony, the growing charity manifested by the members of the different denominations in our department. We now have eighteen students enrolled who endeavor to attend daily. In addition to this the four colored M. E. preachers of the city and vicinity come and spend an hour and a half on Monday mornings. We hope that all who are now here will continue another year. If they do, and others come who have signified their intention to do so, we shall have quite as many as can be cared for, or taught by our present corps of instructors.

The University church promises well. It is not large as yet; but is doing what we so much needed a church here to do—that is, gathering in young men who will pass into the ministry, and cheer the hearts of those Christians to which we are so deeply indebted.

THE INDIANS.

It is known that Gen. O. O. Howard is now in the West, sent thither by the Government to endeavor to avert a threatened outbreak of Indian hostilities. His mission of peace is to the exasperated whites as well as Indians. As a specimen of his earnest and skillful efforts we copy below portions of an address recently delivered at Arizona City, A. T. to a large audience of white people, assembled in the Court House. He is accompanied by Rev. E. P. Smith, of this Association, who also addressed the meeting. We make a brief extract from this also.

From the Arizona Sentinel.

GEN. HOWARD AT ARIZONA CITY.

On Monday evening, the 8th inst., at 7½ o'clock, as previously announced in the SENTINEL, the Court House was lightened, and the people commenced bending their way to the place of meeting. The attendance was such that it could be seen at a glance that the people had turned out en masse to exchange views with that good and great man, Gen. O. O. Howard. The seats were chiefly occupied by ladies.

Rev. E. P. Smith's Address.

Gen. Howard introduced Rev. E. P. Smith as Government Agent for the Chippewas of Minnesota, who spoke of the

peace policy of the present; that it differs from the old policies in being an earnest effort to lift Indians into civilization, by dealing justly with them, protecting them on reservations, and insisting that all agents and employees sent to them shall fairly represent and execute the purpose of the Government. Indeed, this peace policy—so-called—is a new policy mainly in the fact that it changes the character of the appointments of the agents and employees, who deal directly with the Indians. These appointments are now made on the nominations of various religious societies of the country, which societies hold themselves responsible for their character and conduct, and also furnish additional aid in schools and teachers. Thus there may be established on every reservation a colony of sober, industrious, honest laborers; a farmer, blacksmith, carpenter, miller, physician and teacher, and their families. These all teach by example as well as precept, and after awhile are able to reach the Indians, gradually win their confidence and induce them to begin to labor for themselves. Then farms are opened, houses built, schools set up, and the Indians brought slowly out of barbarism. If the children can be kept at school, and this process continued two generations, barbarism is cured. That's what the new policy proposes, and it is succeeding beyond the expectations of those who undertook it two years ago. As a result, the moral sentiment of the country that demands its adoption, now insists more than ever on its fair trial the country over. So strong and deep and universal is this demand, that it cannot be resisted.

The demand is that there shall be a change from fraud and corruption to honest dealing. Men are to be put in charge of Indians who can be trusted to make a pound of beef weigh sixteen ounces. The old time administration of affairs, under which an office, whose salary is fifteen hundred dollars, has readily sold for fifteen thousand dollars, is to give way, and under the new, just, humane and Christian effort, even the wretched, barbarous Indians of Arizona can be reached.

Gen. Howard's Speech.

General Howard said the previous speaker had anticipated him somewhat in reference to the wide-spread, quickened moral sense of the country on the Indian question. * * *

What does the new policy propose? It takes up the Indians as the wards of the nation, and makes an honest, practical effort to treat them as human beings, capable, after proper instruction and help, of living in a civilized way. What can be done with them if we do not elevate them? I have heard men talk of extermination. Well, if that's it, then begin with the first Indian you meet, kill him on sight, and so on until the last red man is gone, or introduce poison among them. This is extermination in a straight-forward way. But this nation is not to do that, nor anything like it. There is but one mind on that question. I am asked to decide between two policies. There is now really but one policy, and it is not mixed. The Secretary of War and the Secretary of the Interior agree with the President. What he desires you will see from his letter. They all mean to give the peace policy a full and fair trial. I have letters from them all. They insist on peace if it can be had, and they do not propose meanwhile to leave the citizens of Arizona in the terror of robbery and murder by savages, but to protect them, and at the same time give the Indians a fair chance under honest agents, and, in security from the attacks of hostile tribes, or hostile whites, to come under the influences of civilization, on a reservation of their own.

I am instructed to study the Indian question in Arizona, to consult with citizens and officials, and army officers, as to the best course to be pursued, and also, if found practicable, to take a delegation of Indians to Washington for conference, and to impress them with the hopelessness of contending against the United States. You will see how earn-

estly the President feels on the subject, from his letter by me to Gen. Schofield.

[Gen. Howard then read the letter in full.]

* *

The General continued: "Is there anything in that letter to which the citizens of Arizona will object? You do not doubt but that this policy might be tried on the Cocopahs and the friendly tribes along the river.

But the Apaches! you say; the murderous Apaches! What is the sense of trying to civilize such savages? Nothing can be done with them until they have been whipped, by which is meant that you must kill a certain number to make the rest submissive. I believe in war when it is necessary, but it must be for a definite cause, and pushed with vigor and brought to an end. Some people say because I am a Christian—a fact I never deny, but rejoice in—that therefore I am a milk-and-water sort of a man, going round to pat everybody on the back. I could not be more misunderstood: At a meeting held in Washington in the interests of universal peace, just as I was leaving for this coast, they insisted on my speaking. I told them I believed in peace, but only the peace that insured security and justice. For that kind of peace I will fight any time when it is necessary. So I believe now. [Cheers.] But in all fighting we will not forget that we are men, civilized men, not savages; that we seek peace, and not war. If at any time during the rebellion a flag of truce had been sent into our lines, would we not have tried hard to agree, and stop bloodshed? So I say now, war when it is war, but peace at the first moment possible, and when we fight, it should be only civilized war. Why, I have heard that Indian children, taken captives, have been thrown out of a wagon while moving, and shot dead as they struck the ground. How can I believe it? That cannot be done by civilized men. The white people of Arizona

cannot be savages. You have Anglo-Saxon blood in your veins. You may have been a long time out in this rough country, but I am sure you have not forgotten home and early education, to learn barbarism of the savages that fight you. We do not need to turn savages to conquer fifteen hundred Indian warriors. Let the nation see what ought to be done, and it will be done in the proper way. We can send troops enough to begin at one corner of your Territory, and run a skirmish line straight across, and move down your whole length, combing out every crawling, skulking savage; but we must see it to be necessary—must be united about it. At present the people and the Government insist on a trial of the peace policy. Let us gather these Indians on reservations, and have force enough to keep them and protect them there. I am prepared to recommend the sending at once of five thousand additional troops, if required, to enforce the peace policy on this basis.

Come, then, gentlemen, give us a hand—let us have peace in Arizona. Then your country will be open and safe; your mineral wealth will be developed; emigration will flow in, and the day of prosperity will dawn—not immediately—patience and firmness are always necessary. The work is slow, but it will come along. I wish Agent Smith had told you what even a year of honest, patient work has done for the Indians in Minnesota. You know how cunning, drunkenness, bitterness, murder, and all violence held sway among the Sandwich Islanders. There seemed to be no hope, but at last the right men and right methods carried. The whole country was upheaved and revolutionized.

When our army crossed over on the Helena Island, off South Carolina, we found the most degraded negroes of this country. They were among the last who had been imported from Africa. When I saw them—so low, so degraded—I said, "What can be done for them or

with them?" But two teachers from Massachusetts—two Christian women—already on the ground, had settled the question. The children could learn—were learning like other children. That will lift up and save any people, only press it hard enough and strong enough, and do not confine your teaching to the school-room merely, but give it to every department of life. Vileness and disease, and death and every vice of idleness and barbarism are to be cured. Of course it will take time and patience.

A little Indian orphan boy, picked up by Gen. Sheridan after one of those horrible massacres, in which Indians take their turn of vengeance, was brought to Washington. They did not know what to do with him, so they turned him over to the Freedmen's Bureau. He was a savage, thorough-bred, with all the ferocity ever ascribed to his race. For a while I was troubled about him. He did not civilize. Everybody that met him seemed delighted to punch and poke him, to see his fierceness, and draw the savage fire. A thousand years of that education would not have saved him. At last a Christian mother took him into her home, washed him, clothed him, and treated him for all the world as if he were her own boy. That did it. In one year the boy was transformed. He goes to school with my own son, and is getting ahead of him in his studies. To change his life and habits, we needed to change his surroundings. So for all barbarous people. Change their circumstances. It is practicable—only have a will—to cure these Indian difficulties. This is my belief. Settle them peaceably if we can, by war if we must, but settled they shall be.

CHINESE.

CALIFORNIA.

Our friends will rejoice in the success of the efforts among the Chinese in California. We regret that we cannot transfer to our pages the neat, unblotted pages of these simple-hearted letters of these children of the far East.

STOCKTON Apr. 9. 1872.

The enclosed letters, from our pupils, we send for publication, should you consider them worthy of a place in the Magazine. They may serve to encourage those interested in the Chinese work.

These are the first letters which they have written in the *English language* (uncorrected specimens).

Chung learned the Alphabet, when he entered the school a year ago. He is now reading in the Third Reader and earnestly studying the Bible. Hin Toon, his classmate is but thirteen years of age. Feeling a deep interest in these young pupils we would like to see the way opened, for their education and future usefulness.

Truly yours,

M. A. BURNETT.

STOCKTON CAL. March 23 1872.

Dear Miss Burnett and Colburn; I am glad you have school in Stockton, so we can learn His holy Book and try to be true Christians and love Jesus Christ Our Lord. I want come to school learning a little every day and learning it well. I wish to get up the knowledge which I find in this world. I like you teach me to treasure up wisdom and understanding these things I love with all my heart.

One thing I want to let you know I have been loving God since first commenced school I often pray to Him wherever I am. I know the glory of God be cause his Holy Spirit is blessed. It is He who filled the world with so many things to made us happy. O how should we love Him! I ought to be thankful unto Him with all my life. Another thing I am pleased to have Sabbath school in Congregational Church thank people who are so kind the room is so pleasant for China school. I have spoken to our friend and told them how American people can be so happy and I said you must try to be good if ye do whatsoever I commend you then you will feel very happy. Many other things I speak to them I cant describe them all.

T. CHUNG.

STOCKTON CAL. March 29 1872.

Dear Miss Burnett I am very much please for you to teach me to read the Bible to worship God and to do every good things God has given the ten commandments every one I love God has given me five senses and I must try doing right I very much an-joy going to Sabbath day School. All ought to remember God who created all nations. if I learn a little every night I Shall be a wise man then I can help every body. You teach me

to know Jesus Son of God and if I want any good things I must ask it and it shall be given me. I Just try doing honest and trust God and I love every body we must love God and love thy neighbor Just Same as I love my life I want to write a little more for you but I write not very well please excuse me.

HIN TOON.

SIAM AND THE EAST.

Rev. Dr. Lane was formerly a Missionary of this Association in Siam. The failure of his health compelled his return. He has for some years been pastor of a church in Wellington, Ohio. From a series of articles which he is publishing in the *Ohio Farmer*, we copy the following interesting sketch of the peculiar system of slavery in Siam.

Siam, though called the "kingdom of the free," is as inconsistently so called as our own country "Free America" before the late war. It is computed that there are no less than fifty thousand slaves in this country, composed mostly of Malays, Cochinese, Peguans, Laos and Burmese. These are the captives or the children of captives who have been taken in the various wars that have occurred in years past.

These captives are the absolute property of the king and his nobles though the most of them belong to the king. The nobles possess those only whom the king has pleased to bestow upon them as a reward for services rendered.

These captives are usually permitted to live together, each nationality by itself, where they enjoy certain liberties of citizenships, though each male adult is obliged to work at his own expense three months each year for the king in whatever service he may assign him. The rest of the year they are allowed to work for themselves when no special reason exists for a more extended service. This, however, is often the case.

This may seem to be quite liberal on the face of it, for if our American slave could have had three fourths of his time to himself he would have thought himself well off. But these captives were obliged to support themselves and their families and besides this they were put into the hands of favorite officials who had a tacit understanding that they were to have the privilege of *beeping* (squeezing) them what they could bear. Any one acquainted with Siamese cruelty need not be told that this squeezing would leave the poor captive scarcely no privilege of any value. As themselves were slaves in the most absolute sense, their wives and children belonged also to their master, and were subject to his greedy avarice and lust.

There is also a slavery among the Siamese that is almost as bad as that of captives taken in war. Persons are made slaves for debt and for crime, and often become the absolute property of their purchaser. A man may also sell himself or he may sell his wife or his children. These sales may be for a set time or for life.

All the evils that flow from domestic slavery are experienced here. Cases of cruelty that one's nerves could not bear to see might be mentioned by scores. In Siam the doctrine prevails that a slave has no rights that a freeman is bound to respect.

A teacher, who was my instructor in the Siamese language for more than a year, said he had much trouble in keeping his wives. He would get one and in about a little while she would leave him for somebody she liked better, and then he would have to *pi teo* (run around) and hunt up another. He had got sick of it and went to work and earned sixty ticals (thirty-six dollars) and went and bought one. "And now," said he "I am satisfied. My wife does not run away. She cannot marry any one without my consent. I can make her mind just as I would a child."

Said I, "Where did you get her?"

"Oh," said he, "I hunted till I found the one I wanted, and then I bought her of her father and took regular papers of sale. She by purchase became my slave altogether, only I agreed in my paper to marry her, and also if ever I should cast her away as a wife she should be free. Her father also agreed that to the extent of his power he would enforce the contract. Now I have no trouble. She knows she is my money and has nothing to say. I could have bought a slave outright with no conditions, but this girl was many ranks above the lowest, was smart and good looking, and it was suitable that I should make good terms. Siamese woman no good unless she is tied strong, for she is pretty soon here and pretty soon there."

The usual price of a man slave is from fifty to seventy dollars and of a woman, from thirty to fifty dollars. These prices vary according to the qualities of the person offered and of want of money of the owner.

Although the system as it exists in Siam admits of all possible cruelties, yet slaves are not by any means driven as they were in the days of slavery at the South. All Siamese are as lazy as they can be, and the laziness of the master or overseer is very favorable to the comparative comfort of the slave. They use the rattan freely, but it is usually for offense and not because more work has not been accomplished. But if we view slavery in its mildest forms, it is still seen to be a terrible system.

American Missionary.

NEW YORK, JUNE, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

BOSTON ANNIVERSARY.

 The Boston Anniversary of the AMERICAN MISSIONARY ASSOCIATION will be held in Tremont Temple MAY 30TH, and not May 22d, as was erroneously stated in our last Magazine.

We are happy to announce that Rev. Geo. H. Hepworth has engaged to make one of the addresses on that occasion.

THE JUBILEE SINGERS.

These representatives of real negro melody have returned to the South, and, by the time this reaches our readers, will be on their way West, where they propose to give a series of concerts in aid of the Nashville University. We congratulate Chicago and other cities in the West on the treat with which they will be served. Let none forbear to hear, while they can, these genuine singers of the South.

PROSPERITY IN AMERICA.

This nation has weathered the storm of war. The dreaded calm of commercial stagnation has passed, and for the last two years prosperity has made steady progress. In nearly every department of industry and trade is this prosperity seen.

But the managers of Benevolent Societies can rejoice in no corresponding increase of receipts. We are surprised at this, for there is among wealthy people, a very gratifying and increasing recognition of the duty and privilege of liberal and systematic giving. The difficulty must rest with the many whose

ceaseless inflowings of small streams are after all the most abundant source of benevolent funds. We have no reproaches, and no exhortations. We simply call attention to the fact. It must do the pleading.

Another point. The long experience of this Association shows that there is an unvarying decrease in our receipts *during the year of a Presidential election*. We attempt no explanation, though we imagine that the reason is not hard to be found. But we hope that Christian people will see that wise and good rulers who are of the Lord, are not to be expected in the withholding of tithes and offerings. Let thoughtful and praying men ponder these things.

GEN. HOWARD.

In another column will be found a speech of Gen. Howard, made in Arizona. We trust his mission among the Indians may be crowned with success. It will be a fitting addition to the labors of one who has occupied so prominent and useful a place in the army and in the Freedmen's Bureau. We take pleasure in quoting from a letter of Rev. J. E. Rankin, D. D., in the *Independent*, an item giving President Grant's opinion of Gen. Howard:

"He (President Grant) loves and honors such men as Gen. Howard. During the recent investigation instigated by Fernando Wood and others, some one said at the dinner table in the White House: 'But what if they prove the charges?' The President replied: 'I'll not believe them if witnesses can be found to swear to them. Men may be mistaken—may perjure themselves; but I know General Howard. He is a man incapable of doing what he thinks to be wrong.'"

POLITICAL AGITATION.

The tempest of the Presidential election has fairly set in. These storms are usually a healthy agitation of the politi-

cal elements, and are not harmful, while the American people continue their prompt acquiescence when the voice of the ballot box is heard saying, "Peace, be still."

The intensely bitter personal character of this excitement is greatly to be deplored. It "casts up mire and dirt," and obscures the real issues at stake. We, of course, have no interest in the merely partisan aspects of the coming contest, but this Association, has in two departments of its work two classes of our fellow-citizens whose power is so feeble and whose interests are so liable to be marred by unskillful political handling that we are constrained, in the name of humanity and religion, to put in our humble plea that their interests shall not be crushed under the tread of partisan warriors—of any or all parties. We refer to the FREEDMEN and the INDIANS.

The freedmen are linked in their destiny with the whites of the South, as both are with the North. No class or section has any separate, or at least no adverse interest. A steady and liberal policy towards the mass of the whites, with a firm hand upon the turbulent Ku Klux bands, and protection for the blacks, are the essential features of a wise governmental policy. Industry, education and morality will flourish and bring forth the fruits of prosperity and peace, if sheltered by a uniform and just administration of such policy. We have had experience of the disaster of threatened changes under the management of Andrew Johnson. Whoever may be president, the South, quite as much as the North, should be spared a repetition of such an experience.

The Indians, for the first time in the history of this nation, have the chance of civilization under the protection of Government and the help of religious bodies. Before this unfortunate race is given over to extinction it ought to have a full and fair opportunity of trying to

live; and a generous and great nation ought to bear with their infirmities, losses and failures. No such savage race, tempted by the vices and fretted by the injustice of the whites, can be expected to rise with unvarying uniformity. The Government should hold firmly and paternally to the policy of elevating them, and Christian people should liberally and patiently supply them with religious knowledge.

THE COLORED PEOPLE OF AMERICA.

WHAT THEY MUST BE HELPED TO DO.

1. To re-establish the *industry* of the South. They must be, as they have been, the active laborers in the soil and in the shop. No foreign or Northern laborers can be had, and the poor whites of the South can only be stimulated to industry by seeing the prospered labor of the blacks.

2. To prepare themselves for their new and vast responsibilities as *citizens*. Never were such gigantic strides made by any race in so short a time—slaves, citizens, voters, office-holders, all in a few months! It was merely a change of position and responsibility—not of qualifications. That has yet to be made. The nation cannot be safe with a *million of voters*, unable to read the ballots they cast, not scattered among the more intelligent, but grouped in one section of the land, and surrounded by demagogues, who will mislead, and enemies who will intimidate.

3. To win the confidence of the better class of whites at the South. There is such a class, weary of strife, and ready for peace and prosperity, but they see little hope. They regard the black man as indolent and improvident, and they are embittered at his sudden elevation to office while still ignorant and degraded. Nothing will so inspire these people with hope as to see the colored man become industrious, wealthy, intelligent, and virtuous. This is the hinge

on which the welfare of the South turns.

4. To open the door for Home Missionary labor in the South. This part of our land needs such labor more than the West. It is more impoverished, its population is more ignorant—the proportion of illiteracy being as 3 to 17 against the South—and its educational and religious institutions are fewer and less efficient. The North can reach the whites of the South only through self-denying and successful Christian work among the blacks. This will reveal the true motives of the North, and prepare a welcome for Christian coöperation.

5. To prepare missionaries for Africa. The fatal malaria of Western Africa that spares no white missionary, will be less deadly to the descendants of the native race. Providence seems to point to this great object by its feasibility and fitness. May the Church see the “hand divine,” and follow on!

SIAM MISSION.

Rev. C. B. Bradley writes from Bangkok, January 6th, 1872, as follows: “We are at last safe in this city, which is to be henceforth our home. Good has been the hand of the Lord upon us in all our journey hither. We have nothing but mercies to recount. But the fact that we are really here *in the field*, with the work at our doors, this seems the greatest cause for gratitude. God grant that it may not be in vain that we have been brought here. I have not time now to write at all about the features of the work as they appear at first sight. Many changes have been wrought in all outward things. But, alas! the *heart* of this people seems still asleep. The king is just now absent on a visit to Calcutta. Every thing is thus more quiet than usual in the city.”

MINISTERS NEEDED.

CAN THEY BE FOUND?

Rev. S. S. Ashley, of Straight University, New Orleans, sends the following urgent appeal

for an intelligent ministry for the South. We shall be glad to receive a favorable response.

The church work moves slowly for the want of intelligent, pious preachers. With such ministers, several of these “little ones” would become large and strong. If there are at the North pious colored men, intelligent, and prepared to study theology, they can find good fields for labor here, and still study. We must have *trained* men at the earliest possible moment. The Romanists are training men for this work, ay, and women too. Is Protestantism less intelligent and less important than Romanism?

Will not the theological schools of the North be persuaded to give attention to the wants of this field?

HAMPTON N. & A. INSTITUTE.

Among the signs of increasing prosperity of the Hampton Normal and Agricultural Institute, Va., we are happy to record the appropriation to it by the Legislature of Virginia, of the income from the sale of one-third of its land scrip. As Virginia has 300,000 acres of this land, the Institute is to enjoy the income arising from the sale of 100,000 acres. This has since been sold for 95 cts. per acre, the highest price yet paid in any State. We refer to this, with more gratification, as one instance of the many in which our work has been helped forward by outside aid. This 100,000 acres of land, or the income from it, would never have been given to the cause of education among the colored people, but for the work done by the Association at Hampton.

The following, in relation to the general subject of these lands, is from the *Christian Union*:

The enactment of 1862 which is commonly called “The Agricultural College Bill,” by an infelicitous abbreviation and misapprehension, was technically a bill for establishing in every State at least one college of agriculture and the mechanic arts; and the language of the act opened the door still more widely than its title

for the foundation of scientific and polytechnic colleges. Under its operations, such well known institutions as the Massachusetts Institute of Technology, the Agricultural School at Amherst, the Sheffield Scientific School of Yale College, Cornell University, and the Illinois Industrial University, have been materially helped. In Dartmouth College, Brown University, the University of Vermont, Rutgers College, the Universities of Wisconsin, Minnesota, Missouri, Mississippi, Kentucky, California, and of some other States, scientific and polytechnic departments, generally of a decidedly agricultural character, have been established. Indiana and Ohio are about beginning this educational work, with new institutions at Lafayette and Columbus. In Michigan, Kansas, and Iowa, true agricultural colleges are maintained. The Southern States are just determining the character of their institutions. In Virginia one-third the grant goes to Gen. Armstrong's school for the blacks at Hampton, and the rest to another institution, (plain not colored) in the South-western corner of the State. "Claffin University" receives the portion of South Carolina, if we are rightly informed, and the University of Georgia gets the appropriation for that State.

GOLDEN WEDDING.

One of the earliest friends and supporters of this Association, Mr. Ashley A. Bancroft, now of California, has just celebrated his golden wedding. Giving upon that occasion some of the incidents of his life, Mr. B. bore the following grateful and gratifying testimony of his high appreciation of the work of this Association:

"Of the investments I have made during the last twenty-five years, the small patronage bestowed on that heaven-born institution, the American Missionary Association, has been the most satisfactory, causing devout gratitude to God. I am sure they will yield the largest and richest returns for our country and the world. Why were we induced to extend the helping hand to the Amistad captives, and then to take an interest in the American Missionary Association? To God be the praise; and may He lead our children and children's children after us, to support the right—even though it bring the world's derision—and not wait until success has made it popular."

MISCELLANEOUS.

MR. SAMUEL A. HITCHCOCK of Brimfield, has made donations of \$100,000 to Amherst College, and of \$50,000 to Andover Theological Seminary. Both sums have been paid over to the respective treasurers of these institutions in bonds, bearing interest in gold. With respect to Amherst College, this is a far better means of endowment than a grant from the Legislature; and with respect to Andover Seminary, we know that some of its pressing wants will now be supplied. The Christian public will rejoice in this new instance of generosity.

THE *Commercial Advertiser* draws an impressive lesson from Gen. Walker's latest census publication, relating to the comparative wealth of the States before and after the war. The true value of the country in 1850 was \$7,000,000,000; in 1860, \$16,000,000,000; and in 1870, \$30,000,000,000. Of these amounts, the eleven States that went into the rebellion are credited with \$2,286,000,000, in 1850; \$5,200,000,000, in 1860; and \$2,737,000,000, in 1870. Thus we see that at the two earlier dates the rebellious States had nearly a third of the entire wealth of the Union, while in 1870 they had but one-eleventh. The *Commercial* recalls, in this connection, the solemn words of Lincoln in his second inaugural:

"Fondly do we hope—fervently do we pray that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid for by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and just altogether.'"

CONSECRATION OF ART.—Says Hans Christian Andersen of Jenny Lind, in his *Story of My Life*: "On one occasion only did I hear her express her joy in her talent and her self-consciousness. It was during her last residence in Copenhagen. Almost every evening she appeared either in the opera or at concerts; every hour was in requisition. She heard of a society, the object of which was to assist unfortunate children, and to take them out of the hands of their parents, by whom they were misused, and compelled either to beg or steal.

"Let me," said she, give a night's performance for the benefit of these poor children; but we will have double prices!"

"Such a performance was given, and returned large proceeds. When she was informed of this, and that by this means

a large number of poor children would be benefited for several years, her countenance beamed, and the tears filled her eyes.

"'Is it not beautiful' said she, 'that I can sing so?'"

"Through her I first became sensible of the holiness there is in art; through her I learned that one must forget one's self in the service of the Supreme."

THE CHINESE government has appropriated \$1,000,000 for sending, annually, thirty of the leading alumni of the government colleges in that country to the United States, to complete their education in American institutions. The first deputation will arrive at San Francisco in July or August.

One of the South-sea Island converts, not long ago, was dying, when he said to his dear missionary, Dr. Turner: "I am going, but you are to remain a little longer. When I get to heaven I shall first of all praise and thank Jesus for having saved a poor creature like me; and then I'll tell Him about you, for it was you who first told me the way to heaven. And then I'll look about and see where the door is through which the spirits go up, and if I find such a place, that will be where I will sit and wait for you. And when you come, O! what a happy day that will be! and after our joyful meeting, I'll take you by the hand and lead you to Jesus, and say to Him: 'Jesus! Jesus!' this is the man—this is the man I told you about. This is the man whom you sent to tell me about your own love—this is the man."

THE STRUGGLE.

It was a bright, beautiful Sabbath morning in May. The church house at an early hour was filled with attentive listeners to an admirably arranged and impressive sermon, by Rev. Mr. P., on the subject of missions. B., a member of the church, and a man of some property, was present, and soon became deeply interested in the discourse. He weighed all the arguments, and noted the facts brought forward by the speaker. It was evident he thought that the cause was important, and the claims just; but said he to himself, I have a large family to support, provisions are high, money is scarce, and I am owing C. an amount which must be raised by the 1st of Sept. He hesitates, scratches

his head, as he was wont to do in perplexity, and for a moment comforts himself with the reflection that, notwithstanding the cause is a good one, he is justifiable, under the circumstances, in withholding his means. Many eyes were turned to Bro. B., all expecting him to contribute something. The last appeal of the good minister, as he referred to Christ's becoming "poor that we through his poverty might be rich," recurs to his mind. For a moment he hangs down his head, and utters, half audibly, How can I withhold from Him since He has done all this for me? The struggle is over,—a twenty dollar bill is given, and down flows the big briny tear of joy from his moistened eye. The love of Christ constrains him. The congregation is dismissed, and he returns to his home a *better, and happier, and richer* man; for God, who watched that struggle, and saw that victory, through love of Christ, was not slow to give him back good measure, heaped up, pressed down, and running over.—*Exchange.*

ANTI-SLAVERY REMINISCENCE.

The following account of an anti-slavery meeting, thirty six years ago, was given by our venerable friend Mr. A. A. Bancroft, at the celebration of his Golden Wedding. It will remind many of the scenes through which they have passed, when they first pleaded for the liberation of the slaves.

In May, 1836, the first anniversary of the Ohio Anti-slavery Society was appointed to be held in Granville; it being presumed that some one of the half dozen churches of that pious little village would open its doors to the convention. But as the time drew near, the trustees of the various churches, intimidated by the citizens, declined. We decided to open the doors both of our house and barn; and, by putting up a temporary addition, we were able to accommodate one of the most interesting and important meetings ever held in the State. So it came to pass that these early reformers assembled out of town in a barn, not exactly for fear of the Jews, but for fear of a dissolution of the Union! Although it was the month of May, yet it

was emphatically *a well-filled barn*—yes, the best filled barn I ever saw, scaffolds and all.

Near the close of the meeting a collection was taken up to advance the interests of the cause, when several hundred dollars were raised. When the amount was announced, the Rev. Dr. Carothers arose and said, "The silver and the gold are the Lord's; let us praise him in a song," and, at the top of his voice, struck up the doxology, "Praise God from whom all blessings flow." I don't know exactly how it was; but either from the vibration of the timbers, or some other cause, "Old Hundred" sounded about right. I do not expect to hear it sung again in like manner this side of Heaven. Means were taken to let the mob understand we were prepared, and should certainly defend ourselves, and the meeting closed without much disturbance; but as the people passed into the village they were assailed by the mob. Among the distinguished guests present was the Hon. J. G. Birney, of Cincinnati, formerly a Kentucky slave-holder. He came to Granville riding a valuable horse. When preparing to leave, it was found that his horse, with quite a number of others, was closely shaved mane and tail.

He mounted his fine animal at the door of my brother, Dr. W. W. Bancroft. The mob improved their opportunity and ranged themselves on each side of the street, with baskets of eggs, for "our glorious Union must be preserved." The Judge accepted the situation, walking his horse deliberately up Main Street, while eggs poured upon him like hail. After passing the gauntlet, he put his horse upon a lope and left; both man and horse, like Jonah, preaching the downfall of human slavery as they went.

OBITUARY.

We gladly give place to such brief notice as our space will permit, of the death of this excellent Christian lady. Our readers may recollect some

account of her voluntary and unpaid labors for the Freedmen, as given in the Magazine of 1863. —*Ed. Am. Mis.*

At her residence in Leavenworth County, Kansas, on the 3d day of March, 1872, Mrs. M. A. H. Stone, a life member of the A. M. A. passed away from earth.

She was a graduate of the Ingham Female Institute of Le Roy, New York, the course of study in which she completed in 1851 defraying the expenses of the same by her own exertions. After this for a time she was connected with the Olivet College in Michigan, first as a teacher, then as a solicitor of funds to construct its buildings.

A large hearted sympathy for the needy and distressed caused her to abound in labors for their relief. After the close of the war, making her home in Kansas, she found in her neighborhood many freedmen, refugees from slavery, despised, and cut off from all religious and educational privileges by the prejudices of those among whom they dwelt. Mainly by her efforts a day school was opened for them, also a Sabbath school which was blest with the presence of the Holy Spirit, and she was permitted to see a number of those whom she taught turn to the Lord.

At that time to teach persons of color, either in the day or Sabbath school, was to be classed with them, and to bear all the scorn and abuse prejudice heaped upon them. This she bore joyfully, glad to labor in the vineyard of the master wherever in His providence she should have a place. A Band of Hope also was organized and most of the youth pledged against ardent spirits, tobacco and profanity.

Her disease, consumption, was long and painful but borne with christian meekness and patience.

In the full possession of her mind to the last, she went down into the dark valley with a firm faith saying, "The Lord will take care of me," and without a groan, and but a brief struggle she entered upon her eternal rest.

A little girl was startled from her sleep into a half-wakeful state by a burglar breaking into her room. Hardly knowing what she said, she screamed, "Don't touch that candy!" The burglar fearing the household might be aroused by her cry, made a quick movement for the street. This is, I think, the first instance on record of any real good being caused by a girl's fondness for candy.

—*S. S. Advocate.*

POETRY.

—•—
ANY WHERE.

ANY little corner, Lord,
 In thy vineyard wide,
 Where thou bidd'st me work for thee,
 There would I abide ;
 Miracle of saving grace
 That thou givest me a place,
 Any where.

Where we pitch our nightly tent,
 Surely matters not ;
 If the day for thee is spent,
 Blessed is the spot ;
 Quickly, we the tent may fold,
 Cheerful march through storm and cold,
 With thy care.

All along the wilderness,
 Let us keep our sight
 On the moving pillar fixed,
 Constant day and night ;
 Then the heart will make its home,
 Willing, led by thee, to roam,
 Any where.

N. Y. Evangelist.—•—
A KISS FOR A BLOW.

"I'll knock you down," cried Jemmie Jones,
 Speaking to his sister :
 He raised his fist and struck at her,
 But happily he missed her.

"And I'll tiss you," said little Pet,
 Running to her brother.
 She threw her arms around his neck,
 And so they kissed each other.

Dear children, would you know the way
 Of true and happy living ?
 You must, like darling little Pet,
 Be loving and forgiving.

The Child's Paper.—•—
THE FAMILY.—•—
"The Cheerful Giver."

NEWMARKET, VA.

Dear Children,

It is Friday night and long after ten o'clock. "Your teacher" wearied with the week's labor, sits alone, her little boys asleep—one of them, with a feverish pulse and irregular breathing. This troubles the mother's anxious heart. A storm of wind and rain rages without, and the windows and doors rattle, whilst vivid flashes of lightning occasionally illuminate with fearful splendor all surrounding objects. It is fearful to be

alone at such a time, and the heart so sad !

Yet a bouquet sweet wild flowers standing on the table before me made me glad this morning, and I rejoiced in the love of God. The flowers were the gift of Polly, a bright little colored girl, who brought them to me with a pleasant smile, because "she knew they would make me glad."

I wish I could show you the flowers—clusters of dog-wood blossoms, wild peas, violets, butter-cups, arbutus and ferns—red, white and blue, purple, yellow and green, all so beautifully intermingled that the spirit of gladness seems to shine in each fair petal. But I should much rather show you Polly, the cheerful giver of the flowers. "God loves a cheerful giver," and is that the secret of her joy-lit countenance ? In the winter when Nature looks desolate, and the snows lie over the frozen ground, I call her "our robin," because she has such brisk, bright little ways with her, but to-day I said she is a "real wild flower herself," and my sick boy said, "Like a whole bunch of wild flowers, mamma," and so she is, for she has brought joy to a sad heart, and caused a smile to come upon the face of the sick child.

She seems the very embodiment of joy, and her presence seems always to create a quiet gladness.

She has parents and a sister, who love her dearly, and her house is a cunning little cabin, about half way up the side of the mountain. I went up there not long ago, on a little missionary tour—walking among many cabins to leave a book or paper, or some little token of Christian sympathy—and I thought Polly's home contrasted pleasantly with all the others, it was so cheerful and so neat. The blessed Bible—one of the Bibles sent out by the A. M. A.—was taken to this little home some three years ago and it is pleasant to note how it has prospered in the work whereunto God sent it. Civilization and refinement were apparent

in all the surroundings of the little cabin, and more than all the gentle dignity and pleasant hospitality of its inmates, showed that the spirit of the Bible was entering into their lives and hearts. Books were arranged on the shelf over the fire-place, and files of Sunday school papers hung on white walls. A few pictures brightened the walls—"Black Valley Railroad" and others—and were framed with black cambric and pine burs. A geranium adorned the window, and a rose bush was at the door.

The cabin is three miles from the village, and so summer or winter Polly has along walk—yet I never knew her to be late, and she always comes to school neatly attired and with a pleasant smile. The gifts of freedom, and these priceless advantages of education seem such precious boons to her, that she takes them with a great joy to her heart, and tries to find ways and means to express her gratitude to all who offer these blessings to her acceptance.

Sometimes in mid-winter she brings me evergreens or some bright winter berry, that her quick eye discovers in the woods—or a rosy apple that her prudent mother has saved, until apples are a great rarity. And once, when I was sick, she brought me a chicken, but we could not bear to kill it, so it still runs at large, a beautiful hen—we call it Polly's chicken.

All this I have told you that you may have some idea of the little ones to whom you are so cheerfully giving of the blessings God has given you. "God loves a cheerful giver," and I am sure when you think of Polly's earnest efforts to make others happy by her simple gifts—when you know that she is *one* of many hundreds, that your gifts are enriching with the advantages of education—the price of which is "above the price of rubies," you will rejoice that it is in your power to do this, and *even more*. "In as much as ye did it unto one of the least of these, ye did it unto Me."

Yours truly,
JESSIE H. RUPERT.

"JAMIE" AND HIS TESTAMENT.

I did not intend to give to any but those who could read, but the Testaments were coveted by the little ones also. One little fellow came and held out his little white hand, (for he was as white as any child) and said, "I want a Testament." Said I, "Jamie, what do you want of a Testament." "I want to learn to be good," said he. I asked Jamie, "Do you remember any verse that you have learned from the Bible." "Yes," said he, "'Go to the ant, thou sluggard; consider her ways and be wise.'" Jamie got the Testament. He is not here *now*, for God has taken him, and it is pleasant to think I did not have to pass him by."

WHO SENT HIM?

BY E. E. NEWMAN.

Little Johnnie Rawson had just run over the hill after a butterfly—such a large yellow one, with brown on its wings—and nobody noticed that he had gone. His father and mother were starting for a drive, and Rover, the great, black, shaggy dog, stood ready to run behind the carriage, as he always did.

Johnnie ran after the butterfly till he was tired of running, and the pretty creature was tired of being chased; then it flew high up in the air, and the little boy gave up all hope of catching it.

As he turned to go home, he spied a beautiful pond-lily growing in the brook, so near the bank that he thought he could get it with a stick. So he found a crooked stick, and reached out with it to catch the pond-lily. He was such a little boy, and he had such a little stick, that he could not reach far enough to catch the flower, but he reached far enough to throw his weight over the edge of the bank, and down he went into the water.

In the mean time his father and mother had driven off, and Rover ran behind, as he always did. After they had gone a little way, Rover left the carriage and ran back, no one knew why. He ran

down the hill to the brook, and jumped in, just as Johnnie screamed for help to the people half a mile off, who couldn't possibly hear him.

Rover was a strong dog, and he took hold of the little boy's clothes, and pulled him up on to dry land, before he had been hurt at all. He cried a little, because he was frightened, then he went back to the house for dry clothing, and was not a bit worse for the wetting.

Who sent Rover back, just in time to pull Johnnie Rawson out of the water?

Who takes care of all of us every day?
—*Child at Home.*

A STRANGE FREAK.

Bessie's cousin Lou had come from the city to spend the summer with her, and all the morning of the first day was spent in seeing what changes had taken place since last year.

They found some snowy-white lambs in the yard, so gentle and tame that they enjoyed feeding them with clover blossoms; but they were almost wild with delight when they found "Daisy," the white pet chicken, which they had both nursed and fed the summer before, sitting in old Grey's manger on a nest full of pearly white eggs.

Daisy croaked a little, as much as to say, "Please don't disturb me;" and the little girls almost flew away to tell mother.

"Well, my dears," said she, "don't go too often and disturb her."

The little girls gave heed to this admonition, but would sometimes make a short call at Daisy's quarters, taking her some nice morsel, and smoothing her feathers while she ate.

Three weeks passed, and no chickens appeared. Two days more, and Bessie's father removed the eggs, greatly to the children's disappointment and Daisy's grief.

She persisted in *sitting*, and occupied the same spot, until a large stone was placed in what had been the nest.

Tabby, the house cat, had prepared a nice bed for her kittens in the other end of the manger, and the disappointment of the little girls was partly allayed by watching Mrs. Tabby and her family.

One morning Lou paid a visit to pussy before Bessie was ready to go. She came into the house quite excited, exclaiming, "O Bessie, do come quick! Daisy has stolen the kittens!"

Bessie's mother replied, "I must see

that wonder too," and she followed the children. She found it even so. At the barn door sat pussy, the very picture of one forlorn, mewing so pitifully; and there was Daisy in Tabby's place, *brooding the kittens*. What a strange freak! Bessie's mother removed her, and called pussy to her family, throwing Daisy out in the yard.

But this was not sufficient. In about an hour Daisy was found again in the same position. She had driven pussy away, and taken her place with the kittens. This time, when she was removed, a little Maltese kitten fell from under her wing.

So Daisy was shut up, and pussy left to enjoy her own kittens.—*The Child's Paper.*

A HAPPY HEART.

My little boy came to me this morning with a broken toy, and begged me to mend it for him. It was a very handsome toy, and was the pride of his heart just then, so I did not wonder to see his lips quivering, and the tears come into his eyes.

"I'll try to fix it, darling," I said, "but I'm afraid I can't do it."

He watched me anxiously for a few moments, and then said, cheerfully:

"Never mind, mamma! If you can't fix it I'll just be as happy without it."

Wasn't that a brave sunshiny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little home sick cousin. Among the rest was a little trunk, with bands of silk paper for straps,—a very pretty toy; but careless little Freddie tipped the lid too far back, and broke it off. He burst out with a cry of fright, but little Minnie, with her own eyes full of tears, said,

"Never mind, Freddie; just see what a nice little cradle the top will make."

Keep a happy heart, little children, and you will be like sunbeams everywhere you go.—*Young Reaper.*

HEAVENLY TREASURES.

A LADY was once visiting at the house of a minister who had two sons. These two little boys were amusing themselves with some beautiful toys. The lady on seeing them said:

"Well, boys, are these your treasures?"

"No, ma'am," said the elder, "these are not our treasures; these are our playthings. Our treasures are in heaven."

—*Bible Blessings.*

RECEIPTS

FOR APRIL, 1872.

MAINE, \$815.37.

Bancor. First Cong. Sab. Sch. bal. to const.	
ARTHUR E. GILMAN, L. M.	\$ 25 00
Bothel. Second Cong. Ch.	11 00
Brewer. Dea. John Holyoke \$20.—First Cong. Ch. \$18.87, and Sab. Sch. \$6.29, to const. Mrs. Geo. W. WASHBURN L. M.	45 16
Farmington. Joshua Bullen (\$100.01 which for Berea C.) \$560.—Cong. Ch. for a Teacher \$43.35.	602 35
Hodgdon's Mills. Nathaniel Foster.	6 00
Industry. S. S.	25
Machias. Centre St. Sab. Sch.	63 61
Newfield. Mrs. N. C. A.	1 00
North Boothbay. A. J. Smith.	2 00
Phillips. Cong. Ch.	15 50
Portland. H. H. R.	1 00
Searsport. First Cong. Ch. \$4. Richard Treat \$2.	6 00
Skowhegan. Cong. Ch.	5 00
South Windsor. F. M. Woodward.	1 50
Winterport. Dr. Ezra Manter.	30 00

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Candia. R. H. Page \$5. A. E. Page \$2.	7 00
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Hampstead. Cong. Ch.	23 88
Lyme. T. L. Gilbert.	2 00
Newton. Mrs. E. B. Hoitt.	2 00
North Conway. ESTATE of Rev. Reuben Kimball by E. P. & R. Kimball, Ex's.	20 00
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VERMONT, \$439.45.

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Clarendon. J. N. P. and Mrs. A. C. 50c. ea.	1 00
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Hardwick. A. M. Amsden.	5 00
Middlebury. Ladies' Bible Class by Mrs. J. Steele for a Teacher.	43 19
Newbury. Miss E. Smith.	2 00
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Starksborough. Mrs. Harriet N. Styles to const. SIDNEY SATLES L. M.	30 00
Townshend. Cong. Ch. \$20.—\$4.50.	24 50
Waterbury. L. Hutchins.	150 00
West Brattleborough. Dea. J. Wilder, and Rev. L. Grout, \$10. ea., Mr. and Mrs. E. D. Elliot \$10. Mrs. L. B. Grout, Miss A. L. Grout, Mr. L. F. Clark, R. E. Hosford, \$5. ea., Mr. and Mrs. A. W. Cudworth \$5., 4 Individuals \$1. ea.	59 00

MASSACHUSETTS, \$4,247.68.

Amesbury and Salisbury. Union Evang. Ch.	14 30
Amesbury. Mrs. D. C. Bagley.	3 00
Andover. Cong. Ch. Theo. Sem.	90 42
Boston. ESTATE of Hon. Lee Claflin by Hon. William Claflin, Ex., \$100., Union Cong. Ch. \$27.83, Mrs. E. P. Eayers \$3., T. E. B. 25c., City of Boston, load of slates, maps, books, &c.	131 08
Brookfield. Conference \$9.50, O. C. Howe \$5.	14 50
Brookline. "M. & H. S. W."	100 00
East Bridgewater. Union Ch.	53 00
East Braintree. Cong. Ch.	10 00
East Douglass. Cong. Ch. to const. JAMES BOLCOM, MARY A. KEITH and LUTHER WING L. M's.	103 00
East Hampton. Payson Cong. Ch.	50 00
Florence. Florence Ch.	100 00

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Hanson. Joshua Perry and Wife for Berea C.	50 00
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Leeds. Justin Clark.	5 00
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Middlefield. Cong. Ch.	63 75
Montagne. ESTATE of Mabel Graves \$332.52, W. R. D. 50c.	333 02
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Newton Corners. J. W. Tuttle for Atlanta U.	10 00
Newton. Miss Ellen Jackson, b. of C.	5 00
Newburyport. J. Stone.	5 00
North Chelmsford. Second Cong. Ch. to const. Rev. DANIEL PHILLIPS L. M.	37 80
North Adams. First Cong. Ch. to const. Rev. LEWELLYN PRATT, DEA. JAMES HUNTER, DEA. GEORGE C. LAWRENCE, DEA. AMMON F. DAVENPORT, DEA. MARTIN C. JEWETT, L. M's.	178 43
Northampton. First Cong. Ch. \$137 69.—First Cong. Sab. Sch. (\$25. of which for Atlanta U.) \$50.—Mrs. S. S. Sanderson for Atlanta U. \$25.	212 69
Peabody. South Cong. Sab. Sch. \$60. to const. B. F. SOUTHWICK and HENRY H. PROCTER L. M's.—Rev. Mr. Smith and Mrs. E. W. Upton \$25. for Atlanta U.	85 00
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Reading. W. D.	50
Rockport. Levi Sewall.	5 00
Sandwich. Mrs. Eliza W. Wells for Atlanta U.	25 00
Shrewsbury. Cong. Ch.	18 25
South Hadley Falls. Cong. Ch.	61 70
South Wellfleet. Wm. L.	50
Springfield. Luther Bliss.	10 25
Stockbridge. Rev. J. B.	1 00
Stoneham. Ladies \$2. and b. of C.	2 00
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Taunton. Dr. John S. Andrews for Atlanta U.	10 00
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Townsend. S. W.	1 00
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Wakefield. Young Ladies' Benev. Ass'n for Atlanta U.	25 00
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Woburn. First Cong. Sab. Sch.	50 00
Worcester. Old South Ch. \$163.73.—Mrs. Eliza Healy for Berea C. \$100., and for Jubilee Hall, Fisk U. \$50.—Mission Chapel Cong. Ch. to const. ELLEN TYLER CHEEVER L. M. \$30.	343 73

— "M. P." 400 00

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Collinsville. Ida J. Griswold. 50 00
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Medina. Rev. Geo. R. Merrill. 5 00
Moravia. D. Barber. 2 00
Moriah. David E. Sanford. 5 00
Munnsville. Mrs. Mandana Baker. 200 00
North Guilford. "Friends" to const. W. P. GRIDLEY L. M. 33 33
New Lebanon. Sabbath School Miss. Soc. 25 00
New York. Broadway Tabernacle Church

\$1,130 29—D. F. Easton for a *Teacher* \$50.
—Church of the Puritans \$15. C. R. L. \$3., Mrs. Rev. M. L. H. \$1., American Bible Soc. Grant of Bibles val \$31.80. 1199 29
Parkville. Mrs. Caroline Belden. 5 00
Penn Yarn. M. Hamlin to const. Mrs. M. HAMLIN and Mrs. Wm. K. STONE L. M's. 100 00
Port Leyden. Miss S. 50
Pompey Center. J. T. C. 50
Poughkeepsie. Kate P. Fowler for *Atlanta U.* 20 00
Pulaski. Cong. Ch. \$5.17, Sherman Clark \$5. 10 17
Rochester. "A Friend" 5 00
Salem. B. C. 1 00
Saratoga Springs. S. C. 1 00
Syracuse. Mrs. Clara C. Clarke. 6 20
Spencerport. First Cong. Ch. 15 00
Victor. ESTATE Marcus A. Norton by Edwin S. Norton, Ex. 100 00
Walton. "A Friend" 5 00
Whitestown. James Symonds. 5 00
Williamsburgh. New England Cong. Ch. S. S. Miss. Assn. to const. JOHN N. LITTELL and Wm. H. SEYMOUR L. M's. 60 00

NEW JERSEY, \$143.65.

Lodi. Wm. R. Greig. 10 00
Jersey City. Miss G. M. S. 25
Newark. First Cong. Sab. Sch. \$97.40 to const. SAMUEL A. MCNEAR and SUSIE E. PELOUBET L. M's.—Hon. David A. Hayes for *Fisk U.* \$25. 122 40
Princeton. Albert Whiting. 5 00
Rahway. Mrs. Thomas Morris \$5, Mrs. B. T. \$1. 6 00

PENNSYLVANIA, \$148 83.

Candor. Isabel Connelly. 1 25
Coudersport. John S. Mann. 5 00
Honesdale. I. P. Foster. 50 00
Hyde Park. Welsh Cong. Ch. for *Home and Foreign M.* 74 58
Kennett Square. Mrs. H. M. Darlington. 2 00
North East. B. T. Spooner. 5 00
Providence. E. Weston. 5 00
Pittsburgh. E. P. 1 00

WEST VIRGINIA.

Charleston. Mrs. Sarah Neale \$5, Miss Alice Grubb \$2. J. N. 50c. 7 50

DISTRICT OF COLUMBIA.

Washington. Mrs. Annie S. Banfield. 40 00

KENTUCKY.

Louisville. Rent. 180 00

TENNESSEE, \$1,574 37.

Chattanooga. Public School Fund \$240., Howard School \$29.82—Mrs. E. O. Tade for *Atlanta U.* \$6. 275 82
Memphis. Le Moyne Inst. 280 80
Nashville. Fisk University \$1,013.20, Other sources \$4.55. 1017 75

NORTH CAROLINA, \$666.20.

Beaufort. Washburne Sch. 13 08
Dudley. Sale of land \$33.16, Orior School \$3 60, Other sources \$10.35. 47 11
Raleigh. Washington Sch. \$129.45—Washington S. S. for *African M.* \$2.50. 131 95
Wilmington. School Fund \$391.25., Public Sch. Fund \$64 91, Williston Sch. \$5.15, Other Sources \$12.75. 474 06

SOUTH CAROLINA.

Charleston. Avery Inst. 212 15

GEORGIA, \$2,153.82.

Atlanta. Atlanta University \$1,118.80, Public School Fund \$288.—Mrs. Cel. J. R. Lewis for *Atlanta U.* \$22.—Other Sources \$59.75. 1488 55
Augusta. Miss S. A. Hoemer for *Atlanta U.* \$2.—S. B. B. \$1. 23 00

Macon Lewis High Sch \$250.20—By Rev. E. E. Rogers for <i>Atlanta U.</i> \$11.....	261 20	La Harpe. Mrs. E. J. N.....	1 00
Savannah Beach Institute \$308.77, Other Sources \$72.30.....	381 07	Lawn Ridge. Mrs. L. H. Wetmore, bal. to const. herself L. M.....	10 00
ALABAMA, \$2,110.05.		Malden. B. Porter and C. S. Porter \$5. ea. Oak Park. Cong. Ch.....	10 00 111 46
Marion. Lincoln Sch. \$78., Sale of Land \$70., Other Sources \$1.....	149 00	Pawpaw. Ind. Ch.....	11 60
Mobile. Rent \$750., Emerson Inst. \$213.40, Other Sources \$6.....	969 40	Princeton. Mrs. E. Gilmore \$30. to const. Mrs. E. L. Patten L. M., Cong. Sab. Sch. (ad'l) \$6.50.....	36 50
Montgomery. Public School Fund \$227.15, Other Sources \$4 50.....	281 65	Quincy. Mrs. Mary Ballard.....	5 00
Selma. Public Sch. Fund \$355., H. W. Carter \$15.....	570 00	Richmond. Rev. F. J. D. \$1., "A Friend" 25c.....	1 25
Talladega College \$189., Other Sources \$1.....	190 00	Sandwich. Cong. Ch.....	53 75
LOUISIANA.		Tonica. Cong. Ch. \$36. to const. Rev. J. C. Myers L. M., Cong. Sab. Sch. \$3.23.....	39 23
New Orleans. Straight University.....	129 25	Wheaton. First Ch. of Christ (ad'l).....	35 25
MISSISSIPPI.		Wyanet. Cong. Ch.....	7 00
Aberdeen. Public Sch. Fund.....	54 55	MICHIGAN, \$29.	
MISSOURI.		Alpena. Cong. Ch. (ad'l) for <i>Tougaloo</i>	10 00
Saint Louis. B. Horton and H. C. Jeager \$25. ea. for <i>Atlanta U.</i> —Pilgrim Cong. Ch. \$25.....	75 00	Battle Creek. M. Atmore.....	5 00
TEXAS, \$89.		Kalamazoo. Mary J. Wolcott.....	5 00
Austin. Freedmen.....	11 50	Lansing. A. K.....	1 00
Galveston. Barnes Inst.....	76 10	Litchfield. Cong. Ch. (ad'l).....	1 00
Paris. Freedmen.....	1 00	Mendon. R. D. Nichols.....	5 00
OHIO, \$581.91.		Stockbridge. Mrs. Afleck.....	2 00
Ashley. Rev. John McCutcheon.....	2 00	WISCONSIN, \$176.60.	
Atwater. Cong. Ch.....	23 12	Menomonee. Cong. Ch.....	9 00
Bellbrook. Daniel Holmes for <i>Foreign M.</i>	10 00	Platteville. Cong. Ch.....	17 50
Bellevue. First Cong. Ch.....	18 00	Ripon. Cong. Ch.....	92 75
Canfield. Cong. Ch.....	21 25	River Falls. Cong. Ch.....	17 00
Cleveland. Wm. Williams.....	25 00	Rosendale. Cong. Ch. \$27., Cong. Sab. Sch. \$8.10.....	35 10
Cincinnati. Rev. B. P. Aydelott, D. D., \$30. to const. Wm. Scott L. M., Storrs' Chapel Sab. Sch. \$30. to const. Lawrence Thompson L. M., Joseph Kinsey \$25., Rent \$3.....	145 00	Thompsonville. T. Sands.....	5 00
East Cleveland. S. C. & M. C. Clark.....	10 00	Wautoma. Mrs. S. L.....	25
Geneva. Mrs. S. Kingsbury.....	10 00	IOWA, \$88.20.	
Gustavus. Elam Linsley.....	2 00	Algona. Cong. Ch.....	11 20
Hartford and Vicinity. V. B. Palmer \$2., Mrs. H. Beebe and Daughter \$1.50, 12 Individuals \$1. ea., Others \$4.65 by S. C. Baker.....	20 15	Cedar Rapids. H. V. F.....	50
Hillsborough. "Amicus".....	2 00	Clinton. Cong. Sab. Sch. for <i>Atlanta U.</i>	25 00
Kent. First Cong. Ch.....	29 18	Dover. Dr. E. C. A.....	50
Martinsburgh. Mrs. Hannah Boyce.....	100 00	Keokuk. "Signature".....	10 00
Mount Pleasant. Mrs. M. H. McF.....	1 00	Le Claire. Mrs. Nancy Crawford.....	10 00
Oberlin. W. S. S.....	50	Lyons. Cong. Ch.....	14 00
Painesville. First Cong. Ch.....	63 91	Magnolia. Cong. Ch.....	11 00
Sandusky. Hon. F. D. Parish.....	10 00	Ottumwa. "D. D.".....	5 00
Tallmadge. Cong. Ch.....	58 90	Webster City. S. C. R.....	1 00
West Andover. "A Friend" to constitute James D. White L. M.....	30 00	KANSAS, \$50.	
INDIANA, \$62.		Leavenworth. Prof. L. A. Stone.....	5 00
Kokomo. Mrs. E. Baker (\$1. of which for <i>Mendi M.</i>).....	2 00	Topeka. Cong. Ch.....	45 00
Michigan City. First Cong. Ch. to const. Rev. Evans Kent and Dea. Wyllys Peck L. M's.....	60 00	MINNESOTA, \$182.24.	
ILLINOIS, \$894.38.		Anoka. Cong. Ch.....	8 50
Aledo. Free Presb. Ch. \$52., Cong. Ch. \$10.50.....	62 50	Clearwater. Cong. Sab. Sch.....	7 00
Atlanta. Dea. S. J. Chapin.....	30 60	Minneapolis. Plym. Cong. Ch. Sab. Sch. Miss. Soc. \$82.41; Plymouth Cong. Ch. \$34.93.....	117 34
Champaign. Estate S. Conkling by S and A. B. Conkling, Ex's, \$5., S. Conkling \$5.....	10 00	Rochester. Cong. Ch.....	19 40
Chesterfield. Cong. Ch.....	22 00	St. Peter. Estate Albert Picket to const. Mrs. J. A. Treadwell, L. M.....	20 00
Chicago. Leavitt St. Cong. Ch. \$80., Union Park Cong. Ch. \$38.85, E. J. Comings and S. W. Moody \$10. ea. Mrs. M. W. S. \$1. Crystal Lake. C. F. Dike to const. P. Hickok, S. H. Nash and C. E. Frisbie L. M's.....	184 85	ARKANSAS.	
Dover. Dea. G. Wells and Wife.....	25 00	Pine Bluff. Freedmen.....	5 18
Evanston. Cong. Ch.....	57 99	CALIFORNIA.	
Farmington. Cong. Ch.....	65 00	Alameda. Mrs. H. N. Bissell.....	5 00
Glencoe. C. H. Howard & Wife.....	15 00	OREGON.	
		Portland. Capt. Benj. F. Smith.....	10 00
		— "M. S.".....	1 00
		DOMINION OF CANADA.	
		Pine Grove. Cong. Sab. Sch.....	4 38
		ENGLAND.	
		London. Stafford Allen £50.....	268 50
		SCOTLAND.	
		Glasgow. Mrs. Ann McDowall for a Teacher.....	200 00
		Total.....	\$20,251 67
		WM. E. WHITING,	
		Asst. Treas.	

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.